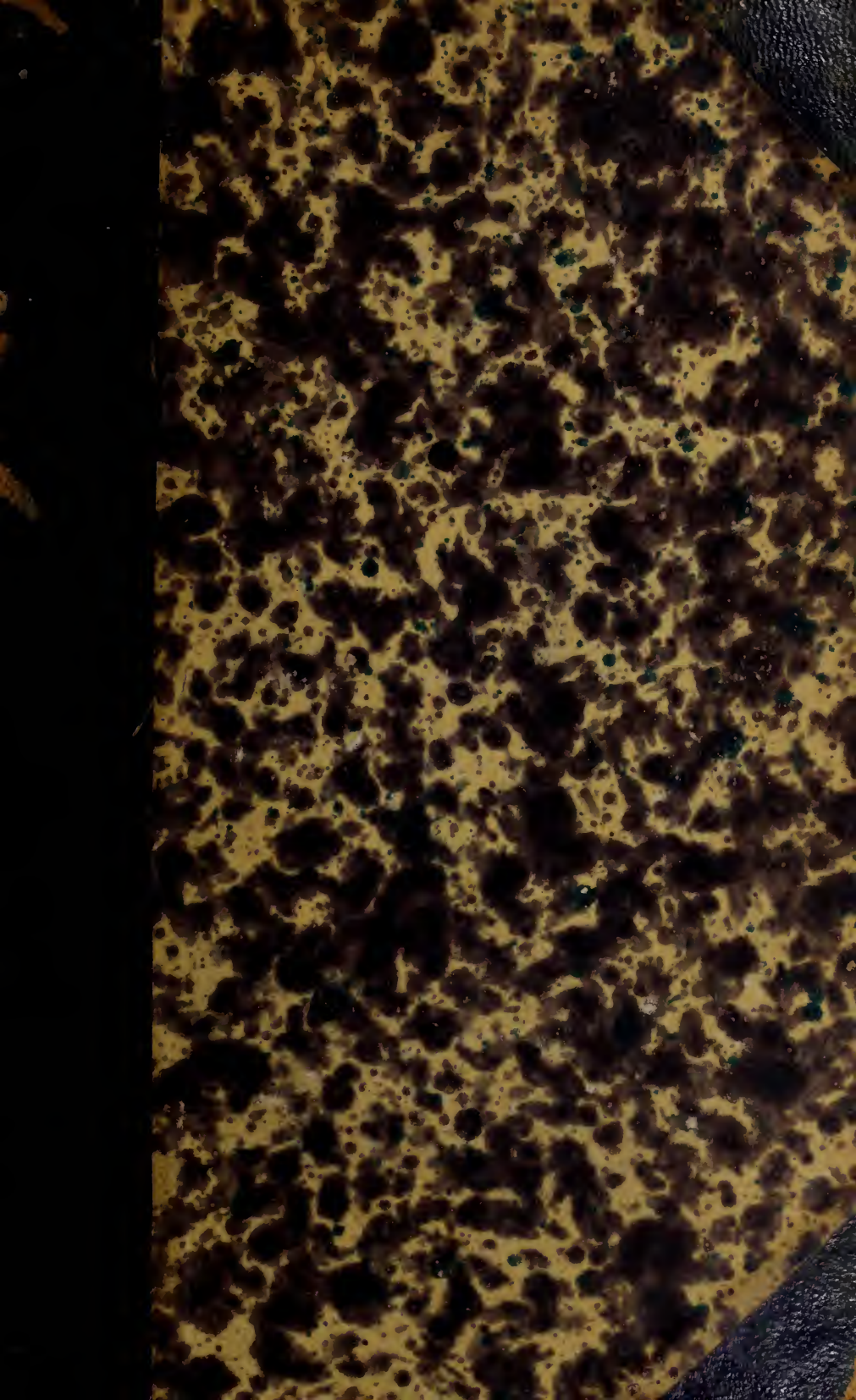


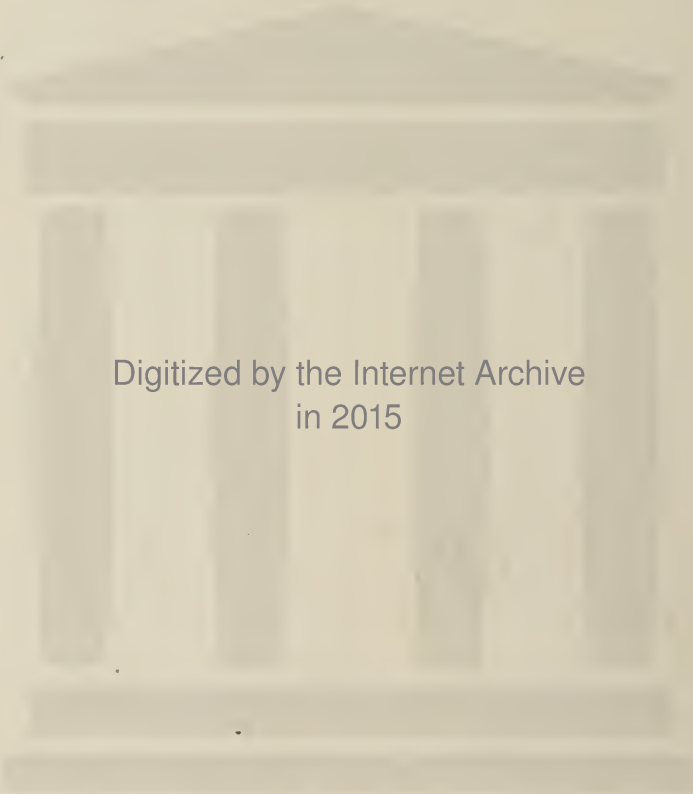


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THE CHRISTIAN WORLD.

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No. 11.

THE THREE PENINSULAS,—GREECE, ITALY, SPAIN.

FROM the South side of Europe project three Peninsulas. The South-eastern one includes the modern kingdom of Greece, and the portion of Turkey that lies South of the Balkan Mountains, comprising ancient Thrace, Macedonia, Thessaly, and Epirus. In shape this peninsula is almost a triangle. Through the midst of it runs from the North to South a range of mountains that ends in Greece, dividing that small country into many vallies and small plains. In fact the islands which lie in the vicinity of this peninsula and adorn the Ægean Sea, may be considered but summits of submerged mountains that once formed the termination of the Alpine range just referred to.

The middle peninsula is ITALY, which has often, in reference to its shape, been compared to the "boot of a cavalry officer." Taken in connection with Sicily, which is scarcely any thing more than a continuation of it, this peninsula almost cuts the Mediterranean Sea into two great but unequal parts. The islands of Sardinia, Corsica, as well as Sicily, and many smaller ones, form a part of the Italian peninsula. The Apennine range of mountains, coming down from the Alps, pervades this peninsula, and reappears in all the islands adjacent, save Malta.

The South-western peninsula embraces the countries of SPAIN and PORTUGAL, is the largest of the three, approaches nearest to Africa, (from which it is separated by the Strait of Gibraltar, that is only twelve miles wide at its narrowest point,) is the most elevated, and in shape is almost a parallelogram. Like the two others, it is traversed by mountains that are offshoots from the same great range that runs across the South of Europe, from east to west, throwing off branches southward and northward. Lying mainly within the same parallels of latitude, these peninsulas possess a similar climate, and productions that are almost the same. Extending so far southward, the climate and productions of all three are semi-tropical in their nature, but those

of Spain are less so than those of the other two, because of its greater elevation.

The history, both political and religious, of these countries is most interesting. The Civilization of Europe commenced in Greece, whither it was carried from the East, by way of Phenicia, and (as some affirm) of Egypt. The six fine arts—Architecture, Painting, Sculpture, Poetry, Music, and Eloquence—and commerce flourished in Greece. From that country went forth innumerable colonies that in process of time studded all the shores of the Ægean, Black, and Adriatic Seas, and the coasts of Asia Minor, Northern Africa, and Southern France and Spain. From Greece as a radiating point, shone forth the light of science, literature, the arts,—in a word, all that constitutes true Civilization,—into the regions around, penetrating far eastward, through the conquests and dominions of Alexander the Great, and his successors. Alexandria, in Egypt, was a Greek city, and was long one of the great centres of knowledge for that country and all others that border on the Upper Mediterranean.—Italy derived her civilization from Greece; first through colonization, and afterwards by means of the vast intercourse which military conquest opened up between the two countries. But Roman civilization, as it was a *reflection* from that of Greece, was inferior, in many respects, to the original.

Spain received her civilization chiefly from Italy, after she had been conquered by the Romans. Latest in the order of time, the civilization of the Iberian peninsula never fully equalled that of either of the others.

As was the march of civilization, so was that of Christianity, in these three peninsulas. The glorious Gospel spread extensively in Greece before it pervaded—almost before it reached—Italy. The Apostle Paul visited Greece, and preached in Athens, Corinth, and other cities; and this occurred years before he was permitted to see Rome, even as a “prisoner of Jesus Christ.” But Christianity spread in process of time through Italy as well as Greece. From Italy it was carried into Spain by means of books in the Latin language, as well as by the voice of the living teachers, who although in some cases they were Greeks, were far oftener Romans.

We may go a step further: As Civilization and Christianity spread westward from Greece to Italy, and thence to Spain, so, alas, did the Corruption of Christianity. Grave errors and fatal heresies, soon manifested themselves in the East, originating in the Schools of Greek Philosophy—often falsely so called—spread into Italy, and from Italy penetrated into Spain, and affected the churches in that fairest portion of the Roman empire. There was an exception. The Papacy did not arise in Greece, but in Italy. The Bishops of Rome claimed and obtained supremacy in the Church, and had no rivals after the Bishoprics

of Alexandria, Jerusalem and Antioch had fallen into the hands of the Saracens, but the Patriarchs of Constantinople. Spain ultimately sided with Rome ; Greece sided with Constantinople. But the Spanish churches long resisted the claims of the Bishops of Rome, as in fact those of Greece at first resisted those of both the Bishops of Rome and the Patriarchs of Constantinople. But at length opposition ceased.—Spain as well as Italy (excepting the Waldenses) bowed its head to the spiritual dominion of the pretended “ Successors of St. Peter ;” whilst the Patriarchs of Constantinople, after the grand Schism (begun in the 9th and completed in the 11th century) were paramount in the Churches of the East, Greece included,—not a voice being heard against them, excepting that of the feeble Bishops or heads of the five other but small Oriental Churches, which were, however, but too happy to find shelter under their shield, when the Asiatic hordes of Mohammedans overran and overthrew the old Greek Empire.

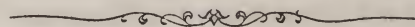
Ages of darkness and death passed away, and the glorious Reformation of the XVIth Century, which arose in Switzerland and Germany, made its influence felt in Italy. From 1530 to 1550—a brief period of twenty years—the Truth made much progress in Venice, Bologna, Ferrara, Florence, Milan, Genoa, Lucca, and other cities of Italy. At length Rome awoke, like a giant from sleep, and putting the sword into the hands of the civil power, she extinguished in blood the incipient “ Reform” in all the Italian peninsula. In Spain the work of destroying the “ new heresy,” as it was called, was accomplished even more rapidly. And before a little more than one-half of that memorable century was gone, Rome had silenced every voice that called for Reformation in Spain, and in Italy too, save that which issued from the Valleys of Piedmont, the ancient home of the Waldensian witnesses for the Gospel. Into Greece, the Reformation of the XVIth Century penetrated not, for the Grand Turk then reigned there, and for three centuries longer. But now a glorious day has commenced to dawn. The bloody Revolution of 1820–’28 freed Greece from the dominion of the Sultan of Turkey, and opened that country to Liberty and to Progress. Constitutional government ; Education, with its universities, its gymnasias, its popular schools ; the Press with its books and periodicals ; above all, the open Bible, are preparing the people for a better civil state, and a purer religion. God be thanked for all this. The labors of the Rev. Dr. Jonas King for more than thirty years, and those of other missionaries for longer or shorter periods, have done much to influence the Greek mind in favor of the true Gospel. The labors of Rev. Messrs. Riggs, Benjamin, Leyburn, and Houston, missionaries of the American Board ; those of the Rev. Messrs. Buell and Arnold of the Baptist Board ; those of the Rev. Messrs. Robertson, Hill, and others of the

American Episcopal Church ; and those of the Messrs. Korck and Hildner of the Church of England, have not been in vain. Of all these brethren, the Rev. Drs. King and Hill at Athens, the Rev. Mr. Hildner at Syra, only remain in the field.

But a new movement has commenced. The Rev. M. D. Kalopothakés, M. D., who received his theological education in the Union Seminary, in this city, has since the beginning of 1858 published his "Star in the East" at Athens, and in other ways labored for the advancement of Christ's kingdom in his native land. And now another excellent young Greek, the Rev. George Constantine, who once belonged to Dr. King's Bible Class at Athens, but who has received his education—academical, collegiate, and theological—in the United States, is about to return to his native land, to preach Christ to the Greeks of Greece, or to the Greeks of Turkey, as Providential indications may guide. He will probably leave our shores before this number of our CHRISTIAN WORLD will reach our subscribers and patrons.

In Italy the door is more open, and the beginning of the good work is more decided. Twenty-two millions of its people may now receive the Word of God. A goodly band of laborers, of the Waldensian and Italian Churches—ordained ministers, evangelists, colporteurs, teachers, etc., are at work. Our Society has lately sent the Rev. W. G. Moorehead, as we informed our readers in the October number of the Christian World, to this interesting field. He will be under the supervision and direction of the Rev. Mr. Hall at Florence, who has an interesting little band of laborers under his superintendence. Such are the state and prospects of Italy. God be praised for the encouragement which we have.

As to Spain, there are some gleams of light. There are souls that are seeking for the Gospel in several of its cities ; but we may not say more now.



EXPLOSIONS EXPLODED.

IT is not in things nautical only that that which was intended to explode every thing else may be itself exploded. Baron Bunsen's Bibelwerk is meeting with a similar fate. This eminent writer, on the faith of Egyptian hieroglyphics, put back Egyptian history to an era which made the Bible chronology impossible. The flood was pushed down to the meridian of the Pharaohs ; and Adam must have come after many an Egyptian king. The text must be remodelled, he declared ; and all skepticism, and not a few nominal Christians, followed him in the work. Between himself and the *Essays and Reviews*, the Bible has to be re-written to suit the Egyptian records.

Now, however, the discovery is being made that Egyptian records are not only unreliable, but that they cannot even be read. The Merri-mack of the hieroglyphics has not only been worsted by its antagonists, but is about to be blown up by its friends. Sir George Cornwell Lewis has launched the Monitor by which this work of destruction has been produced. Than this eminent statesman, no one could be found more fitting for such a purpose. Sir G. C. Lewis cannot be charged with theological or partisan prejudice, for he is a man of the world, who, honest and high-minded as he undoubtedly is, regards religion, we fear, simply as a social expedient, to be settled by the intellect, and not by faith. But he not only possesses high integrity, and the most thorough and discriminating scholarship, but his whole public career shows him to be animated by a hatred of humbug which no imposition, no matter how pompous, can divert. If Egyptian archæology be such a humbug, there is no one so capable of exposing it as Lord Palmerston's War Secretary.

The work in which this task has been undertaken by Sir G. C. Lewis, is "An Historical Survey of the Astronomy of the Ancients ;" and was issued a few months ago in London. In anticipation of an American reprint, we will now give one or two of its leading features.

In the first place he shows conclusively that, instead of Egyptian astronomy being original and Greek derivative, Greek was original and Egyptian derivative. Egypt bore about the same relation to Greece, as Utah now does to New England. It had a greatly less bearing, but a great deal more hieroglyphics. The Alexandrine philosophers, who were taken into the secrets of Egyptian astronomy, "discovered the barrenness of the scientific land of Egypt as the ten thousand Greeks discovered the feebleness of the great king." So again, the author shows that the Chronicle of Syncellus, with its schemes of twenty-five Sothiac periods, was composed subsequently to Eusebius, in the fourth or fifth century of the Christian era.

"Of Bunsen's ciphering he thus speaks : ' Under their potent logic all identity disappears : everything is subject to become anything but itself. Successive dynasties become contemporary dynasties : one king becomes another king, or several other kings, or a fraction of another king : one name becomes another name ; one number becomes another number ; one place becomes another place.' With similar vivacity, the author knocks down the structure that Champollion raised on the hieroglyphics. He shows that the same symbol, according to the notion of the interpreter, is meant to have perfectly opposite meanings ; and that the most ingenious theories by which sense is extracted out of one set of signs, only makes the most incomprehensible nonsense when it is tried on a second set. With that same indefatigable sagacity which

enabled him, when Home Secretary, to ferret out every popular imposition, and bring it to grief, Sir G. C. Lewis has now opened a literary house of refuge for all those historical vagrancies which Bunsen and his fellow explorers have conjured up out of the Egyptian archives.—He declares that there is no Egyptian antiquity which can be dated back beyond Solomon's temple ; and he shows that the calculations on which Bunsen assigns a pre-Biblical antiquity to the human race, are either absurd fictions, or misinterpreted facts. And, though in some respects he may push his destructive energies too far, there is no question but that he has done a great though undesigned work, in showing that of all things skeptical belief is the most unbelievable.

Episcopal Recorder.

TRUTHFULNESS IN WORK.

In the article upon Mothers' Meetings, in our number for May, was the following remark :—"*Perhaps our teaching would be more effective if we never went beyond what we ourselves have learned in our own experience ; but how hard it is to be so true!*"

A correspondent writes to us, "Will you let me earnestly call the attention of your Christian readers to the great importance of this hint to workers ? It struck a chord in my own heart as I read it ; only I would have the 'perhaps' left out.

"Are we not bound by our allegiance to and union with Him who is the Truth, never in word, or look, or tone to express one particle of feeling that is not really ours ? We must keep far from the condemnation of those who 'do the Lord's work deceitfully.'

"The downward path is easy,—just a word or two uttered that the speaker does not feel, then a few unfelt expressions in prayer by a bedside, or at a mothers' or teachers' meeting, till the guileful habit is contracted of speaking what never came *from* the heart, and will never go to the heart.

"Ever and anon, lookers-on are amazed, and Christians are wounded by the open inconsistencies of one who was thought so good and holy, 'She talked so much of the love of Christ, she prayed so beautifully ;' they knew not that all the while there was a worm at the root ; truth had been tampered with, and the end was grief.

"Dear Christian sisters, I especially speak to young beginners, who often painfully feel how little they have to say, beware of the slightest deviation from perfect truth. If we are but Christians we have enough to tell to those who know not our Lord, and we may speak of what is beyond us as being described in God's Word, experienced by more advanced Christians, and to be obtained by patient seeking.

“I know that God’s blessing rests upon this truthful course, for I have proved it. I well remember the firm determination I made at the outset of my own Christian life, that I would express nothing that I did not feel, but make use of what God had given, and wait for more till He added it.

“One instance of usefulness especially comes before my mind. Whilst I was still seeking after God without any consciousness of having found Him, I met a weeping mourner coming home from the new-made grave of her darling child, and earnestly I tried to comfort her, and to win her soul. I could go no farther than such words as these:—‘I am only a seeker myself, but I know I shall find because of the promise, and so will you if you try and give up all. I wish I could tell you more about *Jesus*, but I don’t feel it myself yet,’ and I repeated some texts of Scripture that supplied the lack.

“Before long, her wounded heart was cheered by her Saviour’s presence. She sought and knew that she had found Him, before I knew that for myself, and in writing to me a few years after a letter full of the heart-breathings of a devoted Christian, she looks gratefully back to that conversation, saying, ‘*You pointed me to Jesus.*’ So I did, though at the time He was to me as a stranger, but I honestly and prayerfully sought to save her soul, and the effort was blessed.

“Perhaps in the later stages of Christian experience the trial of truthfulness is still greater. We may have declined from feelings we once had, but the old expressions are looked for, the wonted prayer is expected. Let us be honest still, at any risk of being humbled before our fellow-creatures, let us be truthful with our God; go to Him with the earnest entreaty that He would revive our souls, and wait for renewed words to use in His service, until He graciously gives us renewed blessings.”

The Book and its Missions

AT THE LAST.

THE stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded in the evening robe of balm,
And weary man must ever love her best,
For morning calls to toil, but night brings rest.

She comes from heaven, and on her wings
doth bear
A holy fragrance, like the breath of prayer,
Footsteps of angels follow in her trace,
To shut the weary eyes of day in peace.

All things are hushed before her, as she
throws
O’er earth and sky her mantle of repose;
There is a calm, a beauty, and a power,
That morning knows not, in the evening hour.

Until the evening we must weep and toil,
Plough life’s stern furrows, dig the weedy soil;
Tread with sad feet our rough and thorny
way,
And bear the heat and burden of the day.

O, when our sun is setting, may we glide,
Like summer’s evening down the golden tide,
And leave behind us as we pass away,
Sweet, starry twilight round our sleeping clay.

TESTIMONIAL OFFERED TO THE KING OF HOLLAND.

Some Dutch Christians, belonging to the citizen and the laboring classes, lately formed the project of presenting to the King a National Testimonial of gratitude for the devotedness with which his Majesty rendered assistance to his people during the fearful inundation of 1861. They commenced a subscription for this object, of which the highest amount was fixed at one florin, or about 40 cents. Fifty-five thousand subscriptions having been received, the sum contributed was appropriated to the preparation of a magnificent Bible, and the following account of its presentation appeared in the Hague journals of the 24th of March last :—

“This morning, the Commission deputed to present to the King the national present, accompanied by Deputies from different towns throughout the kingdom, were received by his Majesty. Monsieur Bernhardi spoke, and expressed in warm terms the gratitude of his subjects. He spoke of the love of the people for the King and for his illustrious family, and ended by imploring the blessing of God on the illustrious head of the State. In offering his thanks to the Deputation, his Majesty declared that he very highly appreciated the book, of which so beautiful a copy had been presented to him ; he also said that he had taken pains to inculcate the precepts of the Gospel on his son. He then examined in detail the Bible and the stand on which it was placed, and expressed his high approbation of the taste displayed in all the accessories. Before retiring, the members of the deputation intoned the last verse of the 134th Psalm, ‘The Lord that made heaven and earth bless thee out of Zion,’ and thus terminated the ceremony.

“The Bible is a copy in folio, edited by J. B. Keur, of Dort, bound in morocco, richly mounted in gold, and ornamented with silver medallions, representing the assassination of William the Taciturn, the destruction of the Armada, and the prayer of Prince Maurice of Nassau after the victory of Nieuwport. The medal which was struck on the occasion of the Synod of Dort is mounted in one of the clasps. The Bible is accompanied by an album, which contains a dedication to the King and the names of the 55,000 subscribers. The whole is placed on a stand of massive ebony, of very superior workmanship.”

Such is the report given in the journals. “We believe, however,” says the *Chrétien Belge*, “that they have forgotten to mention something more precious than all the ornaments which have been described : these are the prayers which have been offered up in connection with this popular manifestation, and which will not cease to implore the blessing of God on the illustrious house of Orange, amongst whose members the Lord has, in days past, raised up such noble champions for the defence of the truth and of evangelical liberty in Europe.”

LETTER FROM A DISTINGUISHED CHRISTIAN
BANKER.

GENEVA, [SWITZERLAND,] AUG. 23, 1862.

MY DEAR FRIEND,—Several weeks ago I resolved to reply to your first letter, to express my sorrow to learn that you had been sick, and to thank you for the copy of the Journal you had sent me, as well as for the kind things you had said in it about our Geneva and about myself and my friends. Your second letter, which, after a long absence I find on my table, makes me hope that you are quite restored, inasmuch as you say nothing of your health—a fact of which we are persuaded by the excellent photograph which it contained.

I made a little sojourn at Paris at the time of the religious assemblies in May; and afterwards took my two daughters, Augusta and Anna, to England; which made an absence of more than three months—a fact which in some measure justifies me in being behind in my correspondence with you.

I follow with profound interest the phases of the terrible struggle which is going on with you. I wish I could persuade myself that the issue is near, and the success certain, of what I must consider to be not only the cause of law and justice, but a social question whose solution every man who reflects must desire to see in the success of the Government of Lincoln. But I see many difficulties arise, and I ask, whether the constancy of the Government and of the Nation is able to surmount them, and whether it will do it without resorting to extreme measures in regard to the slaves. I have moments of confidence, such as those to which your letter gave rise, and I breathe freely in this respect when with Americans whom I know. But doubts and anxieties return when I look at the financial difficulties, those of the conscription, and the violent propositions of the demagogues. On the whole, I persevere in my confidence, especially whilst I do not see England and France throw themselves into the arena. Certainly the desire to do so is not wanting; but I love to think that these Governments fully comprehend the danger that would arise from intervention. You see that I have warmly espoused this cause; and when I am tempted to grow feeble, and to listen to the arguments of the “Separatists” in the *Times* and the *Edinburgh Review*, I reinvigorate my hopes by reading the excellent work of Cousat Gasparin.

But what discussions I had to endure in England! And with what vivacity and earnestness the ladies especially poured out their griefs on the Trent question! I was afflicted to see to what a degree the irritation was well nigh universal, with men of the City and of Lancashire, even to those of the Foreign Office and of the periodical press. The deplorable reply of Earl Russell was but the expression of that which was heard in the saloons, in the counting houses, in the omnibuses, and every where. Up to the time of that reply, the Government had prudently abstained, and in that respect was more wise than the nation; but when it compromised itself, *morally* at least, in favor of separation, it took the first political step in the direction of intervention; and hence the cause of my anxieties. God grant that they may not be realized, and that with the return of the favorable season, your forces by land and by sea may be able to resume the offensive and put an end to the conflict. I would consider the triumph of the South as the re-establishment, on a great scale, of all the false principles and doctrines against which honest men have struggled for half a century. For your territorial unity does not appear to me to be of such a nature as to be capable of being rent, and that sooner or later your nation would obey the law of aggregation which unites peoples placed under these conditions. If you believe (which I do not think) that an issue different from this view is possible, tell me of it, for in truth I do not see any, nor can I comprehend how the practical mind of the English has been able to take such false views under the influence of their griefs.

As to the Government of England, it ought, on the contrary, to be grateful to the

United States for contributing to free it from dependence upon the States which produce cotton ; and, on the other hand, from that which the manufacturers of Manchester, whose tone was becoming much too arrogant, imposed upon it. It ought to see with joy the dawning of an element of prosperity for its Indian Empire, and to applaud the loyal efforts of Lincoln, when it thinks of Ireland. Here is a blindness which surprises me, and which seems to me a bad augury for the future.

But I am allowing myself to be drawn on by this subject ; it will show you how much I am occupied by it, and with what interest I shall receive your own views on the situation of affairs, if you should think proper to give them.

I wish now to speak to you of the good which is taking place in our midst, and which cannot fail to interest you. The "Days of September"* have indeed left seeds which, with the blessing of God, have germinated and brought forth fruit. I believe that I have already mentioned to you the meetings which, under a new form, were organized, shortly after the Conference of the Evangelical Alliance, in a place of worship on the RIVE DROITE (Right Bank) of our city, which you are well acquainted with. These meetings were very well attended during all last winter. A portion of the population until now sympathizing but little with the new religious movement, and among them some Roman Catholics, have appeared to take a deep interest in this new method of evangelization and appeal, which consists not of sermons but of short and simple exhortations, of prayers, of narrations, so well calculated to impress the mind of the hearers ; the whole without particular ecclesiastical form. In a word, it is the Evangelical Alliance accomplishing a mission-work. It cannot be said that a *Revival* has yet been produced through these means, but at least many prejudices have been dissipated, and many souls have been savingly affected. It is but a small beginning ; but it *is* a beginning ; and with God's blessing these germs put in the earth will hereafter grow up ; for Infidelity seems to have had its day in our workshops, and men now dare to make mention in them of the name of Jesus Christ. This is a first step. But how much remains to be done, in order that the City of Calvin, that Cradle of the Reformation, may again become a Torch ! Let us state, however, that Truth is making its way in many souls, and that we are already far removed from the time when the most modest religious meetings were considered an insult to the National Church ; and when "Dissenters" were pursued with stones by the rabble. Now, thanks to God, and thanks also to those friends who came to revive us in September last, we dare to attempt much more, and liberty of conscience begins to gain ground in our manners. By the side of our meetings of the Rive Droite, others have been formed—at the Chapelle du Temoigrage [of Dr. Malan], and elsewhere. Next, with the returning fair weather, meetings in the open air followed at country-seats, or on grounds near the city. Two have been held on my own, where at least two or three thousand hearers were present, and I can assure you that the devotion manifested was remarkable.

To Mr. Radcliffe, the English Missionary, of whom you have doubtless often heard, it was given to awaken a taste for Divine things in our midst, and under his direction and at his call the meetings took place on the outskirts of the city, and at the Casino, and afterwards in the Canton de Vaud. He was always heard and followed by a large and sympathizing crowd. There were, it is true, some temporary difficulties with the police, but they were obviated : for these meetings being always held on private estates, the police had no right to interfere. It may be said that now this sort of *reunions* has begun to enter into our national customs. Some noisy demonstrations made at one of the meetings by the mob of St. Gervais have been the only serious attacks which the infidel spirit of our workshops has thus far dared to make upon this open preaching of the Gospel. Still no very serious disorder has occurred. You may hope, therefore, that with the

* By these words the writer designates the Evangelical Alliance Conference at Geneva, held in September, 1861.

benediction of God, the germs planted during the immortal "Days of September" will not be unfruitful.

I may speak of another work which began at the same epoch; it is the founding of a Society to bring about, with God's blessing, among us, a return to a better observance of the Lord's Day. You have lived at Geneva, and know to what degree the Sabbath was a day of noisy pleasures. You have remarked, without doubt, that the customs, even among Christians, and I am one of that number, are very loose and very inveterate. Many of our friends have even considered it a duty to make open opposition to this divine and beneficent law. This was only a reaction against an exaggerated *Sabbatism*, with which the revival in the Canton de Vaud was impressed, and against the Scotch ideas on this subject. Much is therefore to be done in order to change all this, and to bring about a better state of things. This is the task which the Society that Pastors Barde, Demole, and some laymen have founded, undertakes to accomplish. The principle on which it is based, if I state correctly their views, is that this Divine institution preceded the Law of Sinai, that it contains a blessing for humanity no less than a duty, and that if the spirit has replaced the letter of the commandment, yet the primordial character of a law which goes back to the origin of the human race, cannot be misunderstood, either in respect to God or man himself.

But I pass all dissertation on this question, limiting myself to saying, that I believe the principle of this Society to be Scripturally founded, and better than if it was founded on the Fourth Commandment alone. These views seem to be spreading, for they are accepted in other Societies which have been founded in the Canton, and in other parts of Switzerland, and if I do not mistake they must in turn make their way elsewhere. But Doctrine is not the only object and character of this Society. It has gone to work, and already its efforts have been blest. It has been favorably received even among the mechanics, and some of its results, although very small in view of the immensity of the evil and the extent of the social disorder, have not failed to attract notice. Some shopkeepers, builders, and other mechanics have begun to act upon these principles, and we feel encouraged, even by the heads of our manufacturing interest, to persevere in this work of reformation. They see in it profit for all, and unanimously agree "that Sunday labor" is not profitable.

I might speak to you of a third work emanating from the Alliance. I mean the establishment of the *Calvin's Hall*; but difficulties have arisen, and a want of agreement which has manifested itself in the bosom of the Committee—arising undoubtedly from doctrinal differences—has tended for the moment to paralyze the appeal which should be made for the founding of this monument. Nevertheless, in one way or another, it will be necessary to create a new place for free worship, for the one on the Rive Droite is threatened by the building of a theatre, and is becoming insufficient to hold the large number of those who are seeking the Gospel.

Our political circumstances are growing better. The end of the reign of Mr. James Fazy, which I announced to you last year, has become more distinctly defined. A recent vote has led to the call of the Constituant Assembly, in which his party finds itself in a small minority. The work of remodelling the Constitution is going forward, but will not be accomplished, I fear, without tumult, for the populace which has gone with our Dictator, is desirous of seizing the supreme power. Nevertheless, we have good hopes, for the majority of the citizens are decidedly with us.

Receive, dear Sir and friend, the expression of the high consideration and sincere affection, with which I am ever yours in Christ.

HOW TO ACCOMPLISH GREAT AND DIFFICULT OBJECTS.—A distinguished friend of Africa, when asked how it was possible to raise nearly two [now four] millions of slaves in the United States to the condition of Christian freemen, replied: "This is the way: Let all the friends of the cause GO TO WORK, KEEP TO THE WORK, HOLD ON, AND NEVER GIVE UP."

MARTIN LUTHER.

SOMETHING FOR THE CHILDREN.

MARTIN LUTHER, the Great Reformer of Germany, was born at Eisleben, in Saxony, November 10th, 1483. The humble house in which he was born is still standing. We visited it in 1841. It is now used as a school-house. His father was a miner and a woodcutter, and so poor that it cost him and his good wife no little trouble to bring up their eight children, of whom Martin was the eldest. However, as he prospered a little in his affairs, he managed to give to his son Martin a good education.

When about fourteen years of age, the lad was sent to learn Latin at Magdeburg; but, as money was still rather scarce at home, he was sent the next year (1498) to Eisenach, where he was often obliged to go from door to door singing, and asking for a little bread. This was the custom of poor students in those days. Sometimes the people were kind, praised his music and gave him food, but at other times the tired singer went back wet and hungry to his lonely bed. But God, who was guiding his steps, led him to the door of a kind woman called Ursula Cotta, where he found a happy home, for she was so touched by his soft, sad voice, that she took Martin into her house and treated him as her own son. Here he grew rapidly in mind and body, never forgetting to improve himself in music, which was as dear to him now that he was happy, as it used to be when he sung his sweet tunes from street to street.

In 1501, Martin went to the University of Urfurt, and the next four years were spent in very hard study. Every morning's work began with prayer, for he used to say, "To pray well is more than half my study." One day, as he was looking over some old books in the library of the University, he found a treasure that had been years upon years hidden from the world. It was a Latin Bible—the first *whole* Bible he had ever seen. Luther was poor no longer; this dusty volume was more to him than food, or drink, or dress; and he wrote to his father, begging permission to become a monk, so as to spend all his life in the study of the Word of God. For in those days people were in great darkness, because the light of the Bible had been so long hidden from them, that they generally thought there was no way in which they could please God so well as by shutting themselves up in a convent or monastery, instead of following the example of our Saviour, who went about doing good. Very much against the will of his father, Luther entered the convent of the Augustines at Erfurt, and lived there a long time, seeking by fasting, tears, and prayers, to do something that would entitle him to the pardon of his sins, and bring peace to his conscience. For he had not yet learned that it is only for the sake of what Jesus had done and suffered that we can be forgiven, and that we must believe on him before we can do any thing to please God. But he could afterwards say from his heart, "Thou, O Christ, art my righteousness, and I am all sin. Take what is mine, and give me what is thine."

After three years' residence at the convent of Erfurt, he left it to become a Professor in the new University at Wittenberg. But he brought away two precious things—the peace of God in his heart, and the Word of God in his hand.

Every day, at one o'clock, Luther lectured on the Bible to the young men of his class; and his solemn manner, fine face, and clear, sweet voice, but still more the truths he taught, delighted his hearers. This little sentence, "The just shall live by faith," had like a sharp sword cut away the fetters that bound his own soul, and ever after he used the same heavenly weapon to let the oppressed go free.

In 1510 Luther paid a visit to Rome, and returned greatly shocked by many foolish and wicked things he saw done there. About seven years afterwards, the Pope that was then reigning at Rome, Leo X., wanted a great deal of money for various purposes, and took a very strange way of getting it. He sent monks into different countries, and told them to hold fairs where the people might buy pardon of sin. There was one old man who traveled through Germany, carrying a great red cross, and pretending to sell forgiveness: his name was Tetzels. Wherever he went immense crowds followed, welcoming him with music and bells, and lighted tapers, and listening to all his silly stories, as if they had been quite true. Luther spoke out boldly from his pulpit against the shameful sale, telling the people that none could forgive sins but God alone; however, Tetzels was all the fashion, for it was easier to pay money than to repent, and so long as the crafty old monk felt his cash-box getting heavier and heavier each day, he little cared what became of the souls of those poor people he was deceiving.

It was on the morning of October 31st, 1517, that Martin Luther walked to the great Cathedral church at Wittenberg, where crowds of pilgrims were going, and fastened to the door ninety-five propositions, setting forth reasons why persons should not buy Tetzels's pardons, or, as they were called, "indulgences."—Before fifteen days, all Germany was ringing with the news. A short time more, and Luther's ninety-five propositions, or *theses*, as they are often called, were printed in all the languages of Europe; for the printing press had just begun to lend its help to the spread of knowledge. Luther himself sent a copy of what he had written to the Pope, who was very angry, and obliged him to appear before his legate, or ambassador, Cardinal Cajetan, in the city of Augsburg, there to answer for his noble love of truth.

Three times he appeared before the legate, refusing to retract one word he had written until they could prove to him from the Bible that he was mistaken. At length the legate commanded Luther to be silent, and ordered him to retire from his presence. But Martin Luther was not the man to conceal what he believed to be true, and in spite of all opposition, preached, and wrote, and argued; for, "since it is now the Gospel, and not myself they attack," said he, "silence is no longer lawful." He was now at open war with Rome. The Pope excommunicated him in 1520 and his books, and in return Luther burned the Pope's orders, saying that henceforth he would obey the Bible, and the Bible alone.

Sometimes Luther traveled through the country, preaching the Gospel; and where the churches were too small to contain the people who crowded to hear him, he would take his stand under the spreading boughs of the linden trees, while young and old, rich and poor, heard the words of truth as they flowed from his lips.

Four years of this struggle had passed, when the youthful Charles V. ascended the throne of Germany. He was resolved to see this busy monk of whom every one talked, and Luther was summoned before him at a town called Worms. With simple trust in God, although the danger was extreme, Luther obeyed, and stood in the presence of an Emperor, April 17th, 1521, surrounded by princes, dukes, and bishops. He was asked to retract what he had written, the substance of which was, that the Pope could not forgive sin, that sinners could be saved only by faith in Jesus Christ, and that the Bible was the true treasure of the Church. At his own request, a day was granted for consideration. He passed the night in prayer, and next day the brave reformer appeared again before the meeting, and closed his defence of more than an hour in length with these words: "Here I stand: I cannot do otherwise. May God help me.—Amen."

Luther's enemies urged the Emperor to kill him, but Charles had promised him protection for a certain length of time, and would not break his word. On his homeward journey, a strange resting place opened for him. The Elector of Saxony, knowing Luther's danger, sent a company of armed horsemen to arrest him on a lonely part of the road, and carry him off like a prisoner to the castle of Wartburg. His friends wept for him as dead. His foes rejoiced at his overthrow. But both were mistaken. Luther was alive, though hidden, and employed his leisure in preparing for his countrymen the noblest gift they ever got, the book which taught them to read, believe, and love—the Bible in their own language. After ten months he returned to Wittenberg, where he was received with shouts of joy; and now, with unsparing hands, he attacked the errors of the Church of Rome, contrasting its teachings with that of the Word of God. Nor did he forget his old taste for music; the good news of a Saviour's love overflowed from his heart in beautiful song, and he spoke to the German heart in its second language—music.

I cannot tell you half the things that occupied Luther during the remainder of his busy life; but by-and-by you shall read them for yourselves, and you will not love him less when you know him better. You will, perhaps, get a peep into his house, and see that this great man, whose words woke up a sleeping world, was like a child among his children, working in the garden and playing with them, telling them wonderful stories, and writing such beautiful letters that you could read them over and over again. Sickness and pain warned Luther that he was soon to serve God in another world; and when he died, (Feb. 18, 1546) weeping crowds felt that they had lost a father and a friend.

Luther was dead, but his work could not die; he had given to his countrymen the Word of God, which liveth and abideth forever, and, by bringing them back to the pure teaching of the Bible, left a large portion of Germany, Protestant.

MISSIONARIES IN SOUTH AMERICA.—There are now laboring in South America fifty-seven Protestant ministers and missionaries, nine only of whom are on the west side of the mountains. It is supposed that within a few years 25,000 Testaments and Bibles have been sold in Peru. An agent of the British & Foreign Bible Society, lately disposed of 7,000 Bibles at Callao, within a few weeks.

JOHN QUINCY ADAMS.

WHEN John Quincy Adams was minister to the Court of Holland, he joined a society of learned men who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite ; his finely-toned mind and delightful conversation won him many friends, and receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, the meeting was adjourned to Sunday evening. Mr. Adams was not there. His fellow-members noticed and regretted his absence. On the third Sunday evening it met. Mr. Adams' chair was still vacant. Many were surprised that he, who was formerly so prompt and punctual, should thus suddenly break off.

How did it happen ? Press of business was supposed. At last the meetings were returned to a week-day evening—and lo ! there was Mr. Adams in his place, brilliant and delightful as ever. The members welcomed him back, and expressed their sorrow that press of business or duties of his office should have so long deprived them of his company. Did he let that go as the reason ?

“Not business engagements hindered me,” replied he ; “you met on the Lord's day—that is a day devoted to religious uses by me.”

He then told them he had been brought up in a land where the Sabbath was strictly observed, and from all that he had felt and seen, he was convinced of the unspeakable advantages always arising from the faithful observance of it.



AMERICAN IDOLATERS.

“FATHER, did you ever see an idolater ?” said William Harris to his father, who had been reading aloud an account of some of the idolatrous practices of the East.

“Yes, my son, I have seen idolaters.” “They were foreigners, I suppose.” “No, they were Americans.” “Native Americans ?”—“Yes.” “Why, what kind of idols did they worship ? Where did you see them ?” “I have seen them in the church, on the Sabbath.” “What were they doing there ?” “They were sitting in their pews.” “Were they dressed like other folks ?” “Yes, I never saw any thing remarkable in their dress.”

William was silent for a time. At first, he had understood his father literally. He understood him to say that he had seen those who literally bowed in worship before idols. But when he heard of idolaters in the church, he did not know what his father meant. His father allowed

him to think over the matter for some time, when he turned to that passage of Scripture in which covetousness is declared to be *idolatry*.

If covetousness is idolatry, then there are members of Christian churches who are idolatrous ! There are those who make haste to be rich, and who withhold more than is meet from the poor, and from the Lord. A church would not allow one who should daily bow before a graven image, to continue in the church. Why should a church allow one whom the Spirit declares to be an idolater to continue to be a member ?—*Presbyterian*.

I SHALL BE SATISFIED.

Nor here ! not here ! not where the sparkling waters
 Fade into mocking sands as we draw near ;
 Where in the wilderness each footstep falters—
 I shall be satisfied—but O ! not here.

Nor here ! where every dream of bliss deceives us,
 Where the worn spirit never gains its goal ;
 Where, haunted ever by the thoughts that grieve us
 Across us floods of bitter memory roll.

There is a land where every pulse is thriving
 With rapture earth's sojourners may not know,
 Where heaven's repose the weary heart is stilling,
 And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
 Lies the fair country where our hearts abide,
 And of its bliss is naught more wondrous told us,
 Than these few words, " I shall be satisfied."

Satisfied ! satisfied ! the spirit's yearning
 For sweet companionship with kindred minds—
 The silent love that here meets no returning—
 The inspiration which no language finds—

Shall they be satisfied ? the soul's vague longings—
 The aching void which nothing earthly fills !

O ! what desires upon my soul are thronging,
 As I look upward to the heavenly hills !

Thither my weak and weary steps are tending—
 Saviour and Lord ! with thy frail child abide !
 Guide me toward home, where, all my wanderings ending,
 I then shall see thee, and " be satisfied."

THE ENGLISH RULE OF GIVING.—It is well known that in England the Church raises its large amounts of missionary and other moneys by securing a small sum each week from each member. As illustrative of the importance which the English preachers attach to the rule of paying weekly, and of their tenacity in insisting upon its observance, Bishop Ames, at the late session of the Genessee Conference, mentioned the case of a chairman of one of the London districts who was accustomed to close all his meetings with the expression : " Now, brethren, remember—Justification, Sanctification, and the *Penny a Week*."

THE FOREIGN FIELD.

Our notices of the work in the Foreign Field this month are less extensive than usual, but not less interesting.

THE WALDENSES IN THE WEST.

Such is the title given in England to a colony of the Waldenses, who emigrated from their native Vallies in Piedmont in the years 1857 and '58, and settled at first near the Village of Florida, about sixty miles from Monte Video, the capital of the Republic of Uruguay. Their motive for emigrating to this distant place in South America—more than seven thousand miles distant from the Vallies in which they were born—was to find lands to cultivate, and that scope for their labor as mechanics as well as farmers, which they could not have in Italy. It was a sorrowful day when these poor people parted with their friends and neighbors at La Tour, and took the railway to Genoa. It was another sorrowful day when they sailed from Genoa, after having received the parting blessing of the Waldensian pastor in that town. Under the protection of the Saviour, the first company reached Monte Video in safety in 1857, carrying with them a letter from the Moderator of the Waldensian Synod, the Rev. B. Malan, to the Rev. F. H. S. Pendleton, at that time British Chaplain at that city. Mr. Pendleton received them with kindness, but hurried them away from the place, because of the yellow fever, to the country. A second company was detained at Monte Video by Mr. Pendleton for some time because of the civil war which was raging in the provinces at the time of their arrival.

The first settlement of these people was made at La Florida, sixty miles from Monte Video. But they were not allowed to live there in peace, for a vexatious persecution was soon set on foot

by a Jesuit priest, it is believed, of the name of Majesté. Mr. Pendleton, hearing of their troubles, hastened to the spot to inform himself of the facts, and then hastened back to the city to lay the case before Senor Antonio De Las Carreras, the Minister of the Interior, and procure from him the needed protection, which the laws of the Republic in fact promise, but which the police did not enforce. But inasmuch as it was not possible to find land in sufficient quantities, and for a reasonable price, at La Florida, on which these poor people might live with some degree of comfort and independence, Mr. Pendleton assisted them to remove to La Paz, near the river Rosario-Oriental, at the distance of more than 100 miles from Monte Video, where they now reside, on the premises of a Spanish gentleman named Gracia, and are doing well, respected by all who know them for their industry, frugality, honesty, propriety of deportment, and the neatness and cleanliness of their humble abodes.

Inasmuch as they had no pastor, or other religious leader, Mr. Pendleton, upon his return to Europe, visited the Vallies, attended the meeting of the Synod in 1860, and prevailed on that body to send out a minister of the Gospel to be their pastor, and a Schoolmaster to teach the children,—at his expense we believe. Not only so; he made, soon afterwards, a voyage to Monte Video, almost expressly to look after this colony, which embraced, whilst it dwelt at La Florida, 45 families and 260 individuals. Of these families 15 lived in a good degree of comfort, and 30 were in circumstances of distressing poverty, working hard for a miserable

subsistence. Since its removal to La Paz, the colony has been increased by the arrival of fifty individuals from the Vallies; so that the entire number of its inhabitants now exceeds three hundred souls.

In the early part of last spring we received a letter from Mr. Pendleton, written from Monte Video, informing us of his purpose to return a second time to Europe, with the view of endeavoring to advance the interests of the colony by collecting the sum of money required to buy the land which they now occupy, that it may become permanently their own. A few days ago he informed us, in a letter dated Sept. 26, that he has succeeded in obtaining £2600, leaving £400 still to be raised before he leaves England on his return to Monte Video, which must be (God willing) in the early part of November. In the list of subscribers to this fund, which he has transmitted to us, we recognize the names of many dear Christian friends in the British Isles, whose contributions vary from ten shillings up to one hundred pounds. Of the last-named class of liberal subscribers there are two, John Henderson, Esq., of Park, and Mr. James Lenox, of New-York. Mr. Pendleton inquires whether there are not some other friends of the Waldenses among us who would be pleased to aid this noble enterprise? In ordinary times, we are sure that many such could be found; for it would be difficult to name a better work than that of transplanting from their crowded and poor Vallies in Piedmont some hundreds and even thousands of these excellent people, to the banks of the Plata, to be the disseminators, with God's blessing, of the Gospel in South America.

ITALY.

The Rev. Mr. Hall has passed the summer at the Baths of Lucca, preach-

ing every Sabbath to a little congregation of English and Americans in the Saloon of Mrs. Bethune,—having, in fact, apartments in the same house in which she has been residing much of the time since the death of her husband. In his late letters he reports that the good work is advancing well in Elba. A chapel has been opened in a third town in that island, called *Longone*, with good prospects of success. The Committee now employ three or four missionaries in Elba. Prof. Geymonat has recently made a visit to the island to look after the good work there, at Mr. Hall's request and at the expense of the Committee. The Professor has labored, for the Committee, during the three summer months, as a Missionary, at the Baths of Lucca, preaching twice every Sabbath and once during the week, to an Italian audience.

Mr. Hall reports that the recent political agitations in Italy, growing out of the attempt of Garibaldi and his followers, have for the time being seemed to hinder the good work of evangelization, by causing the minds of the people to be engrossed with political affairs. It is to be hoped that this excess of excitement will soon be overpast, and the minds of the people be open to consider things of eternal importance.

An interesting incident is related in one of Mr. Hall's recent letters. It is in effect, that a young Frenchman, who has spent some years in this country, but who went to Florence to prepare himself to preach the Gospel in Italy by prosecuting his theological studies in the Seminary of the Waldenses in that city, became so interested in the state of things in this country, that he determined to return and offer his services to the Government, that he might aid the cause of the Constitution and the Union against treason and rebellion. Upon

his arrival he obtained the office of chaplain in one of the New-York regiments. —We have abundant evidence that the Word of the Lord is finding many readers in Italy, and that the Gospel is making steady progress in the hearts of many people.

UNITED STATES OF COLUMBIA.

We have a letter from Mr. Bresson, of Santiago de Veragua, respecting the interest with which the people of that place have received and read the Scriptures and religious tracts distributed there by Mr. Monsalvatgé.

THE HOME FIELD.

THE work in the Home Field is as interesting as ever, but is much hindered in some of the cities by the war.

OUR MISSIONARY IN NEW JERSEY reports—

My report for this month does not offer anything striking or peculiar. It has passed away amidst the usual labors of visiting, prayer meetings, burials, etc., etc. I am happy to say, it has also been a month in which the Lord has continued to be with us and bless us.

Two new-born souls have rejoiced in finding the Lord Jesus, one a girl of 19 and the other of 13 years of age. Our meetings are solemn and interesting; and, if they continue to be so, I believe that those who have so far found Christ are few in comparison with those who will soon follow.

A gentleman, who now also reads the CHRISTIAN WORLD, takes a very kind interest in our enterprise. He has offered me \$25 in aid of our School.

The Christian World, I find, is very much liked here; and believing it to be one of the best and most reliable religious magazines, I use all efforts to spread it. I have three new subscribers already for this month.

May the Lord bless you and the beneficent cause which you advocate, and make me daily a better laborer in His vineyard, is my earnest prayer.

A BIBLE-WOMAN reports thus for September :—

This month has been one of great excitement in our city, in consequence of the war and the threatened invasion of our State by the rebels. I went out, as usual, with my Bibles and my tracts, but I found it very

difficult to find any one who had time for, or interest in, any thing except the present danger. The men were taken for every kind of service, in defence of our city, and the women were all excited by stories, greatly exaggerated of course, of the coming rebels. I felt that I had done some good, when I could succeed in calming their fears.

Then I went to the merchants, and to the rich and benevolent among the people, to ask for the means to carry on our schools; but the wants of the soldiers and the necessities of the war well nigh absorb every thing of this sort. I am not disheartened, but I see that this year must be one of trial to us. The poor of this city will really need more help than they did last year, on account of the high price of every thing a family needs to live on. We feel the effect of the war as we have never felt it before.

Our School on Fourth-Street was organized three weeks ago, and bids fair to become as interesting as at any time last year. Mrs. R—— superintends that school, and she has an excellent band of teachers to assist her. Some of the old ones, whom we know to be faithful, and a good many others who have not been with us heretofore, are pledged to help this year.

Next Saturday we hope to open the Fifth Street School, in the east part of the city. I visited a good many children yesterday, who will go there. They are ready and waiting for the school to be opened.

During the month I have made ninety-two visits as your Missionary. I have visited the women in the City Prison twice, and the County Jail once. I pity the young

women and girls I find there, because they have begun so wretched a life; and I pity the old, for they often tell me, with tears, how hard it is for those who are accustomed to do evil, to learn to do well. I always come from these places with a stronger purpose to do what I can to save the daughters from the fate of their wretched mothers.

Yesterday I called on a woman whom I have often seen. She always treats me with great respect. After I had been in her room a few minutes, she closed her door, (as she has neighbors on the same hall) and said she wanted to tell me she was a Roman Catholic. She did not wish to deceive me. I told her I knew that. I had never thought her a Protestant. Then she went on to speak of my visits to her neighbors. She said they would say any thing to please the company they were in. She feared I was deceived in thinking they might be benefitted by my visiting them and reading to them. She said she read the Bible for herself, but these poor ignorant ones were not good Catholics—they did not care for any religion. (Did she think to hinder me?) I told her “if they were ignorant and wicked, as she had said, and if I felt it my duty to try to teach them the way to heaven, I must do so; and if they refuse to hear, the sin is theirs, not mine.” It is for me to sow the seed in this part of the vineyard, and who knows but it may spring up and bear fruit to eternal life?

I have to acknowledge the receipt of five dollars, for our schools, from Mrs. Judge B——, and three blank books from W. B. S—— & Co.

REPORT OF AN IRISH MISSIONARY in a Western City:—

For several days our city has been thrown into a feverish state of excitement, on account of the threatened approach of the rebels; and from their well known propensity to appropriate every thing they can lay their hands on, it was not to be wondered at, that many families removed their goods, &c., to a place of security. In this catalogue were many rebels living here, who, though they do all they can to aid the rebellion, yet ran away with their moveables faster than the Union people. God has in

mercy spared our city (so far) from such an awful visitation, and has done so, I hope, not on account of the large and wicked element which lives and breathes here with perfect impunity, but for the sake of those who are the friends of peace, order, liberty, and of a united government. Still we all have sinned, and sinned exceedingly as individuals and as a Nation; and when we repent, our good Lord will turn away His wrath from us, and make of us, as of old, a happy and prosperous Nation.

The rebels are still in strong force within sixteen miles of our city; but we hope for the best, and the prayers of God's people must be raised for expelling them from the land. In such seasons as these, Missionary efforts are considerably marred, and every effort to promulgate the truth hindered.—When two of our leading ministers have been banished for one of the blackest crimes against society, it is not to be expected but the people will partake of their sins. In my own field of labor for the Society, I find this fact, that even members of churches seem to lay aside their religion while the war lasts. I regret to say that some of my friends are tinged with this treason, as well against God as it is against their country. The result is, that even some of the Union teachers are not as punctual in their attendance on the Sunday School as formerly: therefore our schools have not been so large, although the few who have stood firm, are more earnest and energetic than ever, and the cause of instilling the Gospel of truth into the rising generation, is prosecuted with vigor, and I hope with success. There are so many camps around our city, and officers continually here, that the boys are led off to hold horses, &c., so that fully one-fourth of our children are absent; but this will, we trust, soon be removed, and our army (under a divine Providence) will be marched from here to victory over the enemies of peace and good government. This hope animates all true men here, and had we more unanimity among our leaders, this glorious result would soon follow. May it be the pleasure of our good Lord to end this war by a restoration of our Union.

When visiting from house to house, it

difficult to get people to talk about the salvation of their immortal souls. They are seemingly more interested in the war than in any thing else. But the people generally receive me well, and are very desirous to get tracts, Testaments, &c. Their object in some cases being, I think, not so much to profit by the reading of them themselves, as to get them to give to the soldiers. I have distributed (I should suppose) over two thousand pages this month, with some religious papers, and a few Bibles and Testaments, and made about four hundred visits, in some of which I was permitted to pray and read God's Word; in many cases reading the Word only, accompanied by friendly and Christian views on what was read; and in all, the subject of religion, and the need of pardon of sin through the Saviour was introduced. May the remarks, and prayers, &c., have their influence on the souls of men, and lead them from sin to our Saviour. My weekly prayer-meetings are much interfered with by the war, not having so large audiences: yet I am happy to say that in this department of the labor of your Missionary, many souls are now anxiously enquiring about the way of life. This comes, in some cases, from a husband being in the army, or a son, or a brother, and parents are led to prayer, even some who have not done so before. May these afflictions work out for them their own eternal salvation, and to our God be all the glory.

LETTER FROM A SUBSTITUTE :

At the request of our deeply afflicted friend, Mrs. F. F. M***, your Bible-woman, I send you a monthly report of our feeble efforts in the missionary field in this city. The hand of the Lord has been heavily laid on my dear friend. *The last child, an only son*, her comfort and the joy of her heart, almost arrived at manhood, has been laid in the cold and silent tomb! She went to Ohio hoping to regain her health and strength, leaving me to labor in her missionary field. Again God has permitted a serious accident. She was thrown from a carriage, and taken up for dead! but, thanks to our heavenly Father, she is fast recovering, and has written me that she shall soon be able to return.

May she come out of all these severe afflictions like gold purified in the fire, and enter again on the work for which she is so eminently qualified, with the choicest blessings of God on her labors. We have been fellow laborers in this city, going forth into the lanes and alleys, striving to bring the numerous children here under the influence of religious instruction, thus finding avenues, as we humbly hope, to the hearts of many parents. It is a precious work, and we are encouraged as we go forth "Weeping, bearing precious seed," in the promise "That we shall" ere long "return rejoicing, bringing our sheaves with us."

The last month, which has been, perhaps, the most trying one in the year for missionary labor, has found us going forth claiming the promise that "The sun shall not smite us by day," and we have visited very many of the families in this great city. We have often felt that this is a propitious time to make indelible impressions upon the minds of this class of the community, for when the "Judgments of the Lord are abroad in the earth, the people will learn righteousness." We have every where been cordially received, and in many instances the most grateful, heartfelt thanks have been rendered. Some have said, "You have given me the first word of consolation I have received during my affliction." Among the children we have found less serious illness than we had anticipated: a few of their number have been laid away in the grave. One of these sudden bereavements has been the means of carrying the Gospel to the stricken hearts of an afflicted mother and sister; and in one of the most wicked alleys in our city, there might be seen a room filled with attentive listeners while they were pointed to the "Lamb of God who taketh away the sin of the world."

One man listened at the door. His three little girls we have gathered into our Sabbath-school, and he whom we found in a state of inebriation when we first visited his house, has become more sober, and we have seen penitential tears streaming from his eyes as we have conversed with him about this sin.

We have visited the City Hospital and Jail several times during the past month. The sick and the prisoners hail us with joy,

and the tracts and papers we left among them were received with eagerness. We are not able to supply the demand for books, etc.

We conceded to the request of the teachers in adjourning two of our Sewing-schools' meetings during the last month, as they were very small on account of sickness; but we expect soon to reorganize them. Our school at B***** Market Hall is very flourishing. More than fifty girls every Saturday assemble there, and show by their attention and cheerful countenances their increasing interest. We have enlisted the feelings of six new teachers, who have cheerfully responded to our entreaties to "come and help us." Our school also at C***** Avenue is increasing in number and interest; we have two new teachers there. We endeavor so to intermingle singing and religious instruction as not to weary the children in well doing. Parents manifest a grateful pleasure in having their children thus employed. We labor believing that "They that sow in tears shall reap in joy."

OUR ITALIAN MISSIONARY :

I feel thankful to God that I can re-open, this month, my morning and evening school in my house, with a good many Italian boys and girls, who are desirous to learn to read and write Italian and English; and I am glad to state that the number is increasing from week to week. As the Sunday-school in Grand-Street recommenced on the first Sunday of this month of September, I collected there the Italian scholars for religious

instruction, and feel very much encouraged by their willingness and attention in learning the way of salvation as set forth in the Holy Bible.

My Sunday meetings, which I again hold in Grand-Street Presbyterian Church, are well attended, and I trust in God that my words will not be spoken in vain, but that they will bring forth in due time their fruit. As one of the principal leaders of the Sewing-school for the benefit of Italian girls, is very sick, this school has not yet been reopened, nor will it be before the middle of the next month.

I had the opportunity in the course of this month to see again that my labors among the Italians are not without fruit; and even those of my day-school have not been in vain, for some of my scholars went to California in the course of this year, and keep up from there an interesting correspondence, and are making use of what they have learned here. By these labors among the young Italian people, and by my other efforts in behalf of the old as well as the young, the rich and the poor, I have a good hope that I am not useless in the vineyard of the Lord.

That sick man whom I mentioned in my two last reports, died shortly after he removed from Williamsburgh to this city. He died confessing publicly that he believed in Jesus Christ as his Saviour and Redeemer.

Asking for your continual prayers for the Italian Mission, that God may give open doors and hearts for his Gospel, I am your humble servant and brother in Christ.

MISSIONARY INTELLIGENCE.

The intelligence from the various Missions throughout the World, contained in the organs of the Missionary Societies of Europe and America, the last month, is of unusual interest. We can only give some of the more prominent items.

TURKEY.

The letters from the Missionaries of the American Board in Turkey and Syria, last month, were full of encouragement. Yet there are some things that occasion sadness. Mrs. Merriam, of Philippopolis, has followed her ex-

cellent husband—who was so cruelly murdered on the 3d of July last by assassins—to the grave! Grief, at his sudden and heart-rending death, is supposed to have hastened her decease.—There is much spiritual prosperity in the work in Syria, but there is great want

of more laborers—so much so that Mr. Jessup, in a late letter, feelingly alludes to the reduced strength of the Mission, by the sickness of Mr. Calhoun and others, and asks, "Are there actually no young men preparing to come to Syria?" The safe return of Mr. and Mrs. Bird to Beirut is announced.—They are at Abeih.

Mr. Pollard has been transferred from Arabkir to Erzroom. On his way thither he spent a Sabbath at Chevermeh, where he found 110 Protestants, and 60 at Keramik. He preached to the former, baptized five children, and administered the Lord's Supper. The native preacher at Erzroom is to spend some weeks in looking after these "sheep in the wilderness."

Adana Mejlis, one of Mr. Coffing's murderers, has been convicted; but it is doubtful whether he will be executed. Mr. Johnson, our Consul at Beirut, has left no stone unturned in his efforts to find the other accomplice; but hitherto he has been unsuccessful.

Mr. Barnum, of Kharpoot, reports that a Christian in Utrecht, Holland, has written to him to say that he and a few friends were so much interested in the case of the native assistant, Haji Hagop, whom the exigencies of the Society had compelled the Mission to drop from the list of its laborers, that they had resolved to contribute the amount requisite to support the poor, but excellent man, at least for one year. In consequence of this, Haji Hagop had resumed his labors. "I believe this is from God," was his remark when he heard the good news, "for I have cast all upon Him."

But the best news of all from Turkey is contained in letters from the Rev. Mr. Bliss, the Agent of the American Bible Society, respecting the demand for the Bible in Syria, Egypt, and in

fact the entire of the Turkish empire. In one of his letters Mr. B. states that "The Sultan's eunuchs come up to see Mr. Williams, the converted Mohammedan now preaching at Bebek. They come on Fridays (the Mohammedan Sabbaths) generally. They say that the Sultan reads the Bible continually when at home; and that he has it carried with him when he goes abroad. If he stays any length of time in a place, it is brought out, and he goes to reading it." This is a wonderful statement. O how earnestly ought the people of God to pray for this monarch, as well as for all others, that God would grant to them His good Spirit, to guide them into the way everlasting!

NESTORIAN MISSION.

The Rev. Mr. Rhea writes that less is now said of "Russian interference" than a few months ago. He gives an interesting account of a meeting, at Gawar, of *Mountain* (native) *Missionary Helpers*, in which many excellent things were said by these plain men, who labor in the mountainous districts to the west of Persia, and mostly within the limits of the Turkish empire.—Among the conclusions on the subject of benevolence which these brethren came to, were the following: 1. "We regard the duty of giving to support the Gospel just as binding as any other Christian duty. 2. We will hold regular monthly concerts for prayer and communicating missionary intelligence, and at such times the contribution-box shall be circulated. 3. We will take up an annual collection in our congregations. 4. The proceeds of our contributions we will apply to the support of a Mountain Helper." Good resolutions these.

On the Sabbath night a collection was taken, after stirring addresses had been made by several speakers, that

amounted to \$52, which was a large sum for these poor people. Among the offerings were a mare, an ox, a sheep, a goat, some grain, jewelry, head-dresses, etc.

CHINA.

In the August number of the *Church Missionary Record* there is an interesting letter from the Bishop of Victoria, giving some account of his voyage from Hong Kong to Peking, during which he stopped at the chief intervening ports. While at Ningpo, he made a visit to the rebel chiefs who held that city, and obtained some valuable information from them, one item of which is that Yihwang (the "Assistant King") is the most energetic and hopeful of all the kings, and is the only survivor of the four original subordinate kings, and is now substantially independent of the Heavenly King in the provinces of Kwangsee and Szechuen, and even likely, ultimately, to supplant the latter as head of the Taiping rebellion.—The most recent letters, from the Presbyterian Missionaries (American and English), Baptist, Methodist, Congregational (of the American Board); Ref. Dutch, English Independents, Episcopal, represent them as prosecuting their work in good heart and hope. The importance of Peking and Tientsin as Mission-stations is becoming more and more manifest. Dr. Lockart, of the London Missionary Society, seems to have gotten a foothold at the former place.

INDIA.

The letters of the Missionaries of the American Board, of the General Assembly's Board, of the Methodist Missionary Society, and of the other Societies laboring in India, contain many facts respecting the conversion, and some instances of happy deaths, among natives, and speak encouragingly of the prospects of the good work; whilst the

Church Missionary Record contains a large amount of information respecting the Madras and South India Mission of the English Church Missionary Society, particularly in the Province of Tinnevely. Interesting notices are also given of the labors of the Missionaries of that Society in Western India, in the Valley of the Indus—from Karachi and Hyderabad up to Amritsar and Peshawer.—The *Committee* of that noble Society sanctioned, June 24th, the presentation of Vedhamanikam Sandosham of Madras, and Bushanam, a convert from Hinduism during his studies at the native English School at Masulipatam, to the Bishop of Madras for holy orders. They also appointed fourteen missionaries for foreign fields, namely, two for Western Africa (Lagos and Yoruba), three to Northern India, four to Western India, three to Southern India, one to Ceylon, and one to British Columbia, North-West America.

At a subsequent meeting, the Committee sanctioned the "Estimates" of the Secretaries for the Missions of the year 1862-'63, amounting to £136,186 (nearly \$680,000.) The receipts are expected to reach the sum of £130,000, which would leave £6,000 to be covered by the aid of the Indian and other special funds.

The *Missionary Magazine* for October contains some notices of the mission work of the American Baptists in Assam, a country lying Northwest of Burmah and formerly independent of that kingdom, but which was incorporated with it in 1822. Both are now constituent parts of the British Empire of India, and have been since the year 1826. Mr. Bixby's letter respecting his labors among the *Shans*, who, we believe, live partly in Burmah and partly in Assam, is interesting. May the work among this remarkable people be

as much blest as that among the *Burmese* and the *Karens*! We may remark, in passing, that the Bishop of Calcutta recently made a tour into the eastern part of the Empire of India, and when at Rangoon visited the *Karen Mission Institute* in that city, with which he was much pleased. "Nothing," he remarks in that truly Catholic spirit that does him so much honor, "can be more encouraging than the accounts given of the Karen missions, numbering more than 30,000 Christians. There are fifty candidates for the ministry, lodged in neat but plain houses, built in Dr. Binney's compound, after the model of those to which they are accustomed in their native villages.—But the Karens were as prepared for the Gospel as the Hindus and Mussulmans are fortified against it."

MAURITIUS.

The Church Missionary Society and the London Missionary Society have successful missions in this small but fertile and populous island in the Indian Ocean, which lies 500 miles east of Madagascar. Among the missionaries of the latter Society, the Le Bruns, father and sons, have been eminently successful. The Rev. P. Ansorgé, of the former, (also a French Protestant,) gives a very interesting account of his labors and successes in a letter that was published in *The Church Missionary Record* for August last. This island for a long time belonged to France, and is often called *The Isle of France*.—French is the vernacular language of the majority of the inhabitants. The island of Bourbon, which lies eighty miles westward, is still a French possession.

MISSIONS IN AFRICA.

It is cheering to read the accounts of the gradual advance of the Gospel on almost all the coasts of the continent

of Africa, as reported from the missions in Egypt, Algeria, Sierre Leone, Liberia, the Gold Coast, Yoruba, Gaboon, Corisco, Cape of Good Hope, in the South East, in the Valley of the Zambesi, and Abyssinia. From all points Christianity is knocking for admission into the "Continent of the Future," as Africa has been rightly called. We mourn to record, this month, the death of Mrs. Livingstone, the wife of the great Explorer of Africa, and the Rev. Mr. Clemens, of the Corisco Mission.

MADAGASCAR.

Mr. Ellis and his coadjutors are improving we'll their time at Tamatave, the capital of this great Island.

MISSIONS AMONG THE INDIANS.

We rejoice to be able to say that the Rev. Stephen Riggs and the other missionaries among the Sioux (Dacotash) have all been most mercifully preserved in the recent bloody uprising of this people against the neighboring white settlers.

OUR OWN WORK.

Our readers will find several items of importance under the head of "THE FOREIGN FIELD"—some of which may well be presented at the Monthly Concert for Prayer. The history and present state of the Waldensian Colony in Uruguay, (South America,) present some features which cannot fail to interest Christian people. Who can tell what good may result, in future ages, from the planting of this germ of evangelical Christianity in the great Valley of the Plata, one of the noblest rivers of the continent of South America? Would that many such germs might be planted in that important part of our globe! The reader will also find some interesting things in the notice of the work in Italy, in the same part of our Christian World.

THE NEWS OF THE CHURCHES.

Most certainly the intelligence which we give under this head, the present month, is not wanting either in variety or importance.

THE AMERICAN BOARD.

The annual meeting of the American Board of Commissioners for Foreign Missions began at Springfield, Mass., on Tuesday, Oct. 9th. From the abstract of the Annual Report for 1862, we take the following facts of general interest:

Seven corporate members have died since the last annual meeting: Theodore Frelinghuysen, L.L. D., Thos. S. Williams, L.L. D., Thomas McAuley, D. D., Thos. Snell, D. D., John Wheeler, D. D., Chas. White, D. D., Hon. Wm. Pennington.

Six persons have entered upon the missionary work for the first time within the year; and eleven have embarked for posts which they had previously occupied. Eighteen persons are under appointment.

The entire income of the year has been as follows: Donations (including \$14,901,82 from foreign lands,) \$247,488 22; legacies, \$73,225 85; other sources, \$18,366 40; total \$339,080 56. Owing to the retrenchments effected by the missionaries, and the donations which were made by English friends to them directly, the expenditures have amounted to only \$322,298 64. The year began with a debt of \$27,885 54; it closed with a debt of \$11,103 62.

From a general view of the different missions it appears that the African missions are enjoying their usual prosperity. The Turkish missions are flourishing, but the first half of the current year was painfully distinguished by a number of sudden and even violent deaths among the members of these missions. Dr. Dwight was killed on a railroad in Vermont; Mr. Coffing was shot near Alexandretta; Mr. Meriam was murdered by robbers and his wife died in consequence; Dr. Jewett died at Liverpool, and Mr. Dunmore, who was until recently connected with these missions, afterwards a chaplain to one of our Western regiments, was killed in battle.—

Such a combination of events, says the report, is rarely presented in the history of modern missions. Dr. Goodell has nearly completed the revision of the Armeno-Turkish version of the Bible. Dr. Riggs is engaged upon the Bulgarian, and Dr. Schaffler has about completed the Arabo-Turkish translation of the Scriptures.

The Syrian mission, though suffering for a want of laborers, was never so promising of spiritual fruit as now. The Nestorian mission has suffered much the past year through the deaths of some of its best laborers. But, says the report, there is more and more evidence that a spiritual work is going on among the Mohammedans of Persia, though it is still in its earliest stage.

Number of missions 20; stations 110; number of ordained missionaries 144, whole number of laborers 1,075; pages printed last year 10,229,200; number of churches 174; whole number of pupils in schools 8,439.

ENGLAND.

The Wesleyan Conference met this year in Camborne, a comparatively small town, in the midst of a district studded with villages, in Cornwall.—The attendance was great—as is usually the case whenever this important body of ministers holds its annual meeting. There were present on this occasion representatives of the Irish, the French, the Australian, the Eastern British American, and the Canadian Conferences. A 'loyal and dutiful address to Her Majesty, the Queen, on the occasion of the marriage of Her Royal Highness the Princess Alice,' was adopted by acclamation. Forty-nine candidates were ordained to the ministry, each of whom, according to custom, gave a short statement of his experience and of his call to preach the Gospel. At a meeting with returned Missiona-

ries, the Rev. John Lyth gave an interesting account of the mission-work in Southern Germany, the field of his labors. The Conference passed appropriate resolutions on the subject of the proper observance of the Lord's Day. The Statistics of the members of the Wesleyan Church in the Mission field were reported to be as follows:

Germany, Gibraltar, and Malta, - -	467
India, Ceylon, and China, - - -	2,699
Southern Africa, - - - - -	8,863
West Indies, - - - - -	48,958

Total, 60,987

Increase in the year, 4,809.

The Church of the Rev. Dr. Cumming is situated in one of the most densely populated portions of London; it holds 1700 persons, and is well filled every Sabbath; two-thirds of the attendants are Scotch, and one-third English; the income from seat-rents amounts to about £1300 a year; many of the Scotch and English nobility attend; it sustains a ragged school and mission, with its various agencies, which costs £300 a year, and day-schools with 600 children of Jews, Roman Catholics, and "heathens," which cost about £700 a year; the collections for other schools and missions amount to £400 a year.

The Church of England sustains a great loss in the death of the excellent Archbishop of Canterbury. He was eminent for his piety, benevolence, and zeal.

SCOTLAND.

Altogether there are, in Edinburgh and Glasgow, thirty territorial missions, having 15,000 persons in connexion with them, raising annually, for the support of the means of grace among themselves, not less than from £5000 to £6000. In the other towns of Scotland there are twenty missions, with an attendance of 9000 to 10,000 people, raising annually

from £3000 to £5000; thus making a total of fifty mission-churches, with 25,000 to 30,000 people, all reclaimed from the courts, alleys, and hedges, where crime and vice were seething like a pestilence, sin abounding where grace doth now much more abound.

Great complaint is made that the Sabbath is more and more encroached upon by rail-way and steamboat companies; also that the civil magistrates interfere very unjustly in many towns to prevent out-door preaching on the Sabbath.—Every Sabbath evening there are nineteen meetings held in Edinburgh, and its vicinity, for religious services, including five open-air meetings. The Cardross difficulty has been terminated to the satisfaction of all evangelical Christians—permanently settled, let us hope.

IRELAND.

The General Assembly of the Presbyterian Church, at its late meeting, appointed a day on which collections should be made in all their churches in aid of the Home Mission of the English Presbyterian Church. A deputation, consisting of the Rev. Messrs. McCaw, and Potter of Manchester, and Duncan and Chalmers of London, had held meetings in Belfast, Derry, and Dublin, to interest the Presbyterians of those cities in behalf of the cause of Presbyterianism in the sister Island. The laying of the foundation-stone of the Roman Catholic University in a northern suburb of Dublin, a few months ago, called together a great crowd. Four Archbishops and twenty-nine bishops were present. Our Archbishop Hughes took a prominent part. In his speech he said some things that were offensive to the English Government. One of his statements respecting the United States was remarkable. It was this: "I can say, and I am responsible for what I say,

That, in all my life in America, I never knew an educated Catholic to renounce his faith and embrace another." Very likely; the number of "educated Catholics" who have emigrated from Ireland is marvelously small. Nevertheless, the Archbishop declared in the same address that he could not advise any man, old or young, to quit Ireland, if he has a home in it, to go to America!" We can believe this, for a few years ago he urged Father Mullen, who came to this country to collect funds for the building of a Roman Catholic University in Ireland, to write to the friends in Ireland, to keep the people from coming to America, if they did not wish to see them lose their souls! So Father Mullen said in his letters to his "friends" in Ireland, which they had the imprudence to publish. It was in one of those letters that this "blabbing priest" said that he believed that Rome had lost, in the United States, in a period of less than twenty-five years, (if we remember rightly) all of two millions of people, by an "awful falling away."—In some parts of Ireland the reënactment of scenes of violence against Protestants is again witnessed, and the priests, it is asserted, connive at them, in too many instances.

FRANCE.

Professor Renan, whose course of lectures at the College of France, where he had been appointed Professor in Hebrew and cognate languages, was suspended by the Minister of Public Instruction because of the *Strausism*, or Infidelity contained in the Introductory, has published a well-written vindication of his opinions; but he has only made bad that which was worse by developing his philosophical "negations."—There is quite an increase of activity in the publication of abstracts of Mr.

Radcliffe's Paris exhortations and other such things in small tracts of two, four and six pages; 150,000 have been sold and read with avidity. The labors of the colporteur and evangelist are more and more appreciated. Victor Hugo's *Miserables*, in 10 volumes, is having a great sale, which is truly deplorable, for it is a book whose influence must be injurious. How can irreligious, and immoral men, men ignorant of the Gospel, do any thing that will meet the wants and miseries of society? The French paper called the *Figaro*, with all its levity, has some excellent sentences on this point, to the effect that it is the *Gospel* alone that is the true remedy for these evils.—The Municipality of Paris has given a site and appropriated 700,000 francs to build a noble Protestant Church, near the great church of the Madeleine.—The new Wesleyan Chapel, which accommodates 600 hearers, and contains apartments for a French and English pastor, was to be opened (D. V.) on the 19th of October. There is much discussion among the Evangelical and Latitudinarian Parties in the Reformed (National Protestant) Church respecting the need of a new French translation of the Bible.

SWITZERLAND.

Geneva has two celebrated preachers, very different in their doctrines and styles of eloquence. One is Pastor Coulin, of the Reformed or Established Church; the other is the Abbe Mermillisel, of the Roman Catholic Church. The former has resisted calls to the great Protestant churches of Paris and other large cities of France; the latter has refused the honors of a bishopric—both believing their posts in that 'cradle of the Reformation,' one for the defence and the other for the overthrow of Protestantism, to be more important than

any others that have been offered them. —Rev. Dr. Bungener, who has become so well known for his popular writings, has just published a new work, entitled: "Calvin, his Life, his Labors, and his Writings."*—The Venerable Company of Pastors of Geneva have resolved to make a revision of the translation of the New Testament, to take the place of the one issued in 1835. A committee of thirteen members has been charged with this important task. A good deal of confidence is felt that the work will be well executed.

* *Calvin, Sa Vie, ses Œuvres et Ecrits.*

HOLLAND.

The churches in Holland are agitated by the discussions which Pastor Huet's rationalistic and deistic publications, and those of the same school, have occasioned. Huet has been compelled by the Ecclesiastical Council to give up his pastoral charge. His erroneous positions have been ably refuted by Dr. C. P. Hofstede de Groot, and by Madame Toussaint, a Dutch authoress of considerable repute.

GERMANY.

There is great excitement in the kingdom of Hanover, because of the adoption by the Ecclesiastical Consistory of a new Orthodox Catechism, to be used in the schools, in place of the rationalistic one that has long been in use.—A violent controversy has taken place between Dr. Kahnis, a professor in the University of Leipsic, and Dr. Hengstenberg, occasioned by the publication of a work on Dogmatic Theology, last year, by the former. Decidedly evangelical in the essential things, this work is far from being High-Lutheran in its character. The author defines the essence of Christianity to consist in "Communion of the individual soul with God, by Jesus Christ, through

the Holy Spirit;" a good doctrine this. —The Baptist congregations of Germany, Denmark, Switzerland, and Alsace, have just signed a Declaration, setting forth the views which they entertain of the Established Churches in those countries, denying the charge of desiring to proselyte *living* members of those churches, and vindicating the course which they have pursued.—There has grown up a sharp controversy in Prussia, in regard to the Universities (seven in number) of that kingdom. The Romanists complain that they have not had their due share of the State patronage. —Evangelical Religion seems to be making pleasing progress in many parts of Germany, especially in portions of Rhenish Prussia. The Baptist Mission in Germany has met with great success.

SWEDEN.

The pious people of this kingdom have to mourn over the desecration of the Sabbath by the running of cars on the railways.—The *National Tract Society* is doing a great and good work. A Mission-Institute has been opened at Upsala, with four professors, to prepare young men for the ministry. The *Riksdag*, or Parliament, is now in session. Important changes in the laws of the land are expected to be made by this body at its present session.

NORWAY.

The Norwegian Missionary Society has three ordained missionaries among the Zulus (on the Southeastern coast of Africa), and has recently sent another, Rev. R. P. Wettergreen. It had previously sent several colonists and other helpers. This Society also contemplates the building of a Missionary Ship.

JAMAICA.

The number of Baptist Churches in this island, composed mainly of colored

persons who were formerly slaves, is 79; number of members about 24,000; of inquirers 6000; hopefully pious 30,000; number of hearers 50,000; there is an average congregation of 500 for every place of worship on the island; amount of money raised by these churches for religious purposes \$40,000, which is more than \$500, on an average, for each church. Many of the churches have pastors of their own color who, with the deacons and elders, conduct all their operations.—The American Missionary Society has an interesting mission in Jamaica. Rev. L. Thompson, one of its Missionaries, reports that a series of Union Meetings were held during the second week in August, in churches of different denominations, and were well attended.

MISCELLANEOUS.

THE MISSION TO GREECE.—We have occasionally referred to a Mission to Greece and the Greeks, which the Executive Committee some months ago resolved to undertake, at the instance of excellent friends at Amherst, Andover, and Boston. The Rev. George Constantine, a native of Athens, (Greece,) in his boyhood a member of Dr. King's Bible Class, but who has spent eleven years in this country, prosecuting his academical, collegiate, and theological studies, was recommended by the Professors in Amherst and Andover, and by pastors in those places and Boston, as well qualified by his piety, talents, and attainments, for that work. Mr. Constantine having completed his studies in the Seminary at Andover last August, was ordained an evangelist at Amherst on the 10th day of September, by a Council called for that purpose. The Rev. Dr. Kirk, of Boston, preached an able and appropriate sermon on the occasion. Great interest was felt in the services by a large assembly of the Christian people of that place, many of whom have known Mr. Constantine from the time when he became a student in the College.

In our next CHRISTIAN WORLD it is our purpose to speak at considerable length of this new Mission, and shall give some details of the life of our young friend, and of the wonderful way in which the Saviour led him to this country, and enabled him to receive an education for the ministry, and now sends him back to his native land and his own nation, to preach the glorious Gospel. We have further to say, that it is expected that he will leave for his field of labor on *the first day of November.*

A WORD TO OUR READERS.—First, in relation to our CHRISTIAN WORLD. The year 1862 is drawing to a close. With the number for January 1863, we commence a new volume. Will our readers do us the favor to exert themselves a little to increase the number of our subscribers, as well as to remit to us any sums which may be due from them? We have reason to believe, and are thankful for it, that our Christian World is highly appreciated by those who read it. Many pastors have written to say, that they find it of great assistance at the Monthly Concert of Prayer for Missions. A distinguished clergyman in New Jersey recommends it as *the best periodical of its kind in our country.* A layman in the same State writes to us as follows:—"I read this little work

with great satisfaction ; I consider it one of the very best publications issued by the religious press ; I believe it to be calculated to be of great service in the work of evangelizing the world." The price is but a dollar a year. Second, may we ask, with earnestness, the pastors of Churches to aid us by making an appeal for the Society, and taking up a collection, at as early a day as may be convenient. Our work in Italy, our new Mission in Greece, our work in South America, and the appeals to us for help from France, Belgium, Hungary, and other countries, make us very anxious in these trying times. O, if every church that feels an interest in our Society would take up a collection for us, even if that collection should be, in many cases, small, what a help it would be to us ! We should in that case, have no reason to be discouraged. Not only are we pressed by calls for increased help in ITALY, but the rate of exchange is such as to make it necessary that our means should be greatly increased.

THE WIDOW'S MITE.—Enclosed please find one dollar, which is designed to aid you in sending the young Greek clergyman to his native land to preach Jesus Christ to his countrymen. It is but a widow's mite, but with it goes my sincere desire that it may be the means of the conversion of souls. S. H. F.

BOOK NOTICES.

APPLETON'S NEW AMERICAN ENCYCLOPEDIA.—The XVth volume of this invaluable work has appeared—we say *invaluable* for it is really such to every man who desires to know something of those great subjects which constitute the essential nature and characteristics of Science, Art, Literature, Morals, and Religion, under which heads all true knowledge is comprised. Exceptions may be made to the positions taken in some of the articles in this work. But these things are of minor importance in comparison with its many and great excellencies. No one can reasonably expect to have all his peculiar views and opinions developed and sustained in a work of this nature. What is desired in such a work is a correct statement of facts on all the subjects of which it treats, and good reasons for the opinions of men which it sets forth. We do not expect very extended treatises on even the most important topics. This work supplies just what is needed—a large amount of general information ; and in such a shape that it can be acquired and turned to account by all who will take the trouble to consult its pages. One volume more remains to be published, the XVIth, embracing the subjects from U to Z. We are authorized to say that a liberal discount will be made to all ministers of the Gospel.

THE SYMPATHY OF CHRIST WITH MAN ; its teachings and consolations. By Octavius Winslow, D.D. New-York : Robert Carter & Brothers. In this beautiful volume of some 400 pages, 12mo, Dr. Winslow treats this interesting subject—the sympathy of Christ with his people—in that impressive and tender manner so characteristic of all his numerous writings, which we are happy to say, are al-

most, if not quite, as well known in America as in his own England. Few men are better qualified to speak of the sympathy of Him who is our High Priest, and who is ever touched with a feeling for the infirmities and sorrows of His followers, and who was tempted on all points as they are,—but was ever without sin. This book will be read, we have no doubt, by thousands among us, and we are quite sure, (under the Divine blessing), with much profit.

FAMILY PRAYERS.—By Rev. Ashton Oxenden, and Rev. C. H. Ramsden. First American from the fifth London edition. New-York : Anson D. F. Randolph. In this charming little volume, are appropriate Family Prayers for every day during a period of four weeks. We hope that it will have a large circulation. There are few heads of families, especially among the less educated classes, who have not felt more or less difficulty in conducting family worship. Here is a work that contains forms of prayer, which if only read with care and frequently, would assist any one in the discharge of this most important duty. We all might pray better than we do. Prayer, like every other duty, demands and should receive careful preparation by the use of such helps as God puts in our possession,—the first of all is the Holy Scriptures.

RAYS OF LIGHT FOR DARK HOURS.—By J. B., with an Introduction by the Rev. R. R. Booth. Also published by Anson D. F. Randolph. This, too, is an admirable book.—Rays of light for dark hours ! Oh, who does not in these dark times need light ? How many distressed and afflicted ones there are among us for whose sake this book was written ! Let such get it and read it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
SEPTEMBER TO THE 1ST OF OCTOBER, 1862.

MAINE.		Argyle. M. E. Ch.,.....	2 95
Lewiston. Pine-St. Ch. & Soc., for L. M.	16 51	Putnam. United Presb. Ch., in part of	
of Rev. Uriah Balkam,.....		L. M. for Rev. Thos. Lawrence,.....	10 50
Auburn. High-St. Ch. and Soc.,.....	12 58	Salem. Union col. in the United Presb.	
Brunswick. Cong. Ch. & Soc.,.....	13 06	Ch.,.....	23 26
MASSACHUSETTS.		West Troy. Bal. of col. through Mr. C.	
Newbury. 1st Church,.....	9 00	Osborn,.....	1 24
Amherst. College Chapel Church for Rev.		NEW JERSEY.	
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Marshfield. 1st Cong. Ch. & Soc.,.....	9 36	Clinton. Presb. Ch. in part for a L. M.,.....	14 72
Littleton. Cong. Ch. and Soc., in part,.....	7 00	Lambertville. Presb. Ch. in full of L.	
Gloucester. Evan. Ch. & Soc.,.....	24 75	M. for Rev. J. no. Stephen-	
Sudbury. Cong. Ch. & Soc.,.....	23 50	son,.....	17 00
Newton Centre. Cong. Ch. and Soc.,.....	64 30	Flemington. To constitute W. P. Emery	
Holliston. Cong. Ch. and Soc., to com-		and Peter J. Clark L. M's.	60 00
plete L. M. of Edwin F.		Hightstown. Rev. R. Taylor to consti-	
Whiting,.....	27 25	tute Rev. Henry Seymour	
CONNECTICUT.		a L. M.,.....	30 00
Harwinton. Cong. Sab. School,.....	1 50	Griggstown. Ref. Dutch Ch.,.....	2 77
Stamford. 1st Presb. Sab. School for		North Orange. Susan H. Fowler,.....	1 00
Rev. Geo. Constantine,.....	25 00	East Millstone. Ref. Dutch Ch. in part	
Mansfield Centre. A few individuals,....	12 00	of L. M. for Rev. David	
Watertown. Cong. Ch.,.....	14 10	Cole,.....	7 82
Derby Centre. Cong. Ch. by Rev. J. Fra-		PENNSYLVANIA.	
sier,.....	5 00	Philadelphia. From the United Presb.	
NEW YORK.		Churches for the Mission	
Nyack. Ref. Dutch Ch. to constitute		of the Rev. W. G. Moor-	
Rev. Uriah Marvin a L. M.,....	24 16	head in Italy,.....	69 47
N. Y. City. United Presb. Ch., Rev. Mr.		Towanda. 1st Presb. Ch.,.....	7 55
Thompson for the Italian		Hartstown. United Presb. Ch.,.....	11 50
Mission,.....	14 76	North Chenango. United Presb. Ch.,....	8 60
" Jane-St. United Presb. Ch.		Greenville. United Presb. Ch.,.....	11 85
for the Italian Miss.,.....	19 88	Philadelphia. A Friend to constitute Rev.	
Stockholm. H. H.,.....	10 00	Francis Church a L. M.,.....	30 00
Flushing. John E. Keeler for Religious		" M. B. M.,.....	1 00
Reading for Soldiers in Hos-		Towanda. 1st Presb. Ch. add.,.....	1 66
pitals,.....	10 00	Pittsburgh. 3d Presb. Ch., Wm. Thaw	
Harlem. Ref. Dutch Ch.,.....	34 87	\$20. L. R. Livingston \$10.	
N. Y. City. Bequest of the late Wm.		Supply \$20. Mr. Atwood \$5.	
Blackley,.....	200 00	Isaac B. Jones \$5. Prof.	
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" C. M. W.,.....	1 00	A few individuals in Dr.	
Rochester. Plymouth Ch.,.....	25 60	James Prestley's Ch. \$3. Mrs.	
" Mrs. H. A. DeForest,.....	1 00	Meeks \$3,.....	6 00
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M. \$10. Rev. P. Lock-		Sample \$10. Capt. W.	
wood for L. M. \$10,.....	20 00	W. Martin \$5. Collec.	
Sag Harbor. M. E. Ch.,.....	9 50	\$19 55,.....	34 55
Waverly. Presb. Ch. in part to make		" Mrs. Prof. Wilson,.....	5 00
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stitute L. B. Barnes a L.		bert Wm. Knowlton	
M.,.....	21 00	a L. M.,.....	30 00
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\$10 for L. M.,.....	35 00	ton 50 cts. Aquilla Branson	
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Shushan. M. E. Ch.,.....	3 50		
" Bapt. Ch.,.....	3 15		
Argyle. Presb. Ch. in part of L. M. for			
Rev. David McUre,.....	21 14		

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